

A Research on Avicenna's and Jahez's Views about Educational Methods

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Abstract

The purpose of this paper is the recognition of the educational methods from Avicenna's and Jahez's views. The present study, is performed by using a qualitative approach and descriptive – analytical method, after evaluating available resources, a number of the educational methods are inferred from Avicenna's and Jahez's views. The findings show that the deduced training methods from their viewpoints have some similarities and differences. Using participatory, observation, experience and examination, reward and punishment, practice and repetition and helping learners methods are among the similarities; and the differences are also such that Avicenna has employed sampling, austerity and self-refinement, playing and kind expression methods, while Jahez has not taken notice of them; and instead, he has applied varying training courses and multisensory motivation in training process, when Avicenna has not considered such cases.

Key words: Avicenna, Jahez, Islamic training, Educational methods.

Introduction

Considering authentic lexicons show that the word "tarbiyat" is from the roots "rababa" and "rabawa", and they have shown particular meanings for each of the roots. Raagheb Esfahani in his book, Mofradaat writes about the words *rabba*, *yarboo* and *rabbae*: *rabayto* (I have trained) is from the word *rabaw*, and it's said that its origin is from multiple of the word *rabb* (*rababa*), which its (*baa*) letter converts to its (*yaa*) letter for making abbreviation. The word *rabb* means lord, creator, master, overlord, beneficent and trainer. So *rabb* is meant as lord and trainer. Originally, the word *rabb* means culture and training and consists making one state after another in something so that getting the complete perfect extreme limit (Delshad Tehrani, 2000, p.26). In addition, the book "Muslims Scholars' Views about Training and Culture" authors write: The word "tarbiyat" is from the roots *rabba*, *yarboo* or *rabbi*, *yorabbi* or *rabba*, *yorabbo*. It means increasing, raising, elevating, breeding and baby's feeding from the roots *rabba*, *yarboo*; and means nurturing, supervising, leading, accomplishing, sublimating, making valuable, eliminating going to extremes and making moderate from the roots *rabba*, *yorabbo*. And if *tarbiyat* is for men training, with the meaning of educating the human being (Beheshti and colleagues, 2002, v.3, p.89), of course, what occurs in human being training is providing necessary fields to make human growth to be flourished and actualized human talents gradually. So, in our opinion, training contains all the attempts which are fulfilled to flourish human abilities and performed with the aim of developing up growth and moderating in this and other world affairs.

And method literally has various meanings such as rule, regulation, style, technique, manner, mode and so on; and is defined: Method is applied to a set of practices and strategies that is used to understand the truth and eliminate the lapse. To tell more exactly, method is applied to three things: a set of ways that leads human to discover unknowns and resolve problems; a set of rules which should be applied when examining and researching the realities; a set of devices and techniques that leads human being on the way connection, from unknowns to known matters (Saajedi, 2007, p.5). Hooshyar says, method could be known as a way or a path, a technique or a tool to traverse and achieve a target based on a certain structure and training plan. Of course, selecting a training method depends on the training principles and purposes. Method is a way or path which is extended along the target basis, organize the training action and cause the instructor to reach his goal (Hooshyar, 1942, p.22). Also, Ghaemi states to define method that it's a set of attempts, devices and tools under their shadows we are able to transfer the training content to the child somehow faster (Ghaemi, 1989, p.200). In

Mortazavi's definition, method is the way of carrying out the action or the quality of applying the tools to reach expectable purposes and in other words the way of setting up the training basis (Mortazavi, 1980, p.42). It could be resulted through all the above definitions that method is all efforts, tools and ways which make us to reach targets and it's an interface between training principles and targets. Of course, methods have functional and instructional nature and advise us how to act to reach the purpose.

Therefore, considering that the purpose in training is actualizing the capacities, so accomplishing the abilities is correct beneath the quality of observing the training methods, since methods are efforts, tools and ways that make us reach the purpose that is actualizing the abilities. Thus because of method important place and role for causing human to reach the targets, the present paper looks for discovering training methods obtained from Avicenna's and Jahez's works, since Muslim scholars, from philosophers to others have widely taken into account the subject man, his/her prosperity and perfection and the ways to reach the perfection. They have established some thought systems to response the related questions about human and his/her training. To establish these systems, in addition to utilizing religious teachings, they have also employed the outcome of the philosophers' views. Extracting the ideas of this group of the Muslim scholars will assist us to achieve Islamic training viewpoints. Meantime, Avicenna and Jahez are accounted among the scholars who have greatly considered, human, his/her prosperity and perfection and the ways and methods to obtain his/her training and perfection. The methods extracted from their views can be considered for human training and making them reach prosperity, so through the present paper, after inferring the training methods, works of these two Muslim scholars is observed; then this necessity is also suggested that in every country training process, considering the cultural requires of the country, learners training should be proceeded, and the training methods suggested by the great who were trained through such a culture should be followed which are in conformity with the country culture, and this is another reason to search for the training methods by Avicenna's and Jahez's outlooks within the present research.

Biography

To represent a brief introduction and the situation and importance of these two scholars, it could be said that Abu Ali Sina Hussein bin Abdullah (370 – 428 A.H. / 980 – 1037 A.D.), the famous philosopher and physician of the Islamic world was born in Bukhara, and after learning Quran and Arabic literature was taught the primary rudiment by some teachers of his birthplace such as Naateli. Avicenna amplified his knowledge of philosophy and logic by studying. He mastered in medicine during a short period of time and won fame through curing Amir Noah bin Samani. After a while, he referred to governmental tasks and around 392 A.H., joined Kharazmshahian Court. After the political riots, he started out to go to Gorgan, but with dethrone of Ghabus bin Woshmgir, he left for Ray. He had a post as a minister, in Esfahan and Hamadan, in Booyeh Court for years, but was not secured from ups and downs of this risky post (Beihaghi, 1962 A.H., P. 38 – 58). Generally speaking, Avicenna's lifetime was full up of struggle, activity and change; he was ceaselessly busy with studying, teaching and writing and left so many of his belonging works. According to Jozajaani, he had no books or references with him in some travels, but wrote around 50 pages a day; this indicates his potent memory, creativity and inexhaustible effort of writing. In translations, Avicenna was introduced as the owner of one hundred or more works. In a general list prepared in an effort of Yahiya Mahdavi, 131 original written and 111 attributed works were mentioned for him (Mahdavi, 1924).

Abu Osman Amr bin Bahr Mahbub Basari (160 – 255 A.H.), known as Jahez was an inhabitant of Basra, a schismatic literal man, master of locution, calligrapher, companion of Persian and Syriac translators and writer of many literary productions of century 3 A.H. (Setayeshgar, 1987, v.3). Jahez lived almost a century and has writings in scientific method about plants, animals, cosmology, physician, alchemy and psychology. His thoughts and views were rather based on experience and he has made use of the experimental methods. Moreover, Jahez's situation in Arabic criticism and eloquence is substantial too (Alavi Moghadam, 1988, 112 – 119). Jahez was numerated as "The King of Arabic Prose" and "The Greatest Literary Critic of the Islamic Culture" and "One of the Four Pillars of the Islamic Civilization" (Sallum, 1981, 122). There is no doubt that Jahez has had a fruitful cultural life and has spent most of his days and nights inculcating, practice, observation, reflection, writing and speech in both ways of serious and witticism; and sometimes since being interested in studying and inscribing, he has rented booksellers or paper dealers stores to tranquilly look up the vocabularies till dawn (Aakub, 2002, 136). This looking up has implanted a mass of knowledge and data in his mind, and made him powerful so that he could well and properly write matters about variety of fields that sometimes were not related to each other and cause his total writings around 360 works in books and pamphlets (Atigh, 1986, 325).

One of his great impacts is on ideological and dialectological, so that a sect was created called “Jaheziah” pursuant to him and made almost all prolocutors somehow under its influence. Another one is the multiplicity of the resources Jahez had observed and known and the mass of subjects and discussions he had proposed in criticism, literature and eloquence, so that after Jahez, a few special proceedings in literature and criticism field can be observed that are not influenced by one of his or his students works (Abbas, 1981, 104 & 105). Although he has not created a certain and special doctrine, had a great and particular influence on literature and criticism of his period and others’ by his set of works which could be thought and reviewed from variety of features.

The Research Background

At the present study, a review on some research became possible that discussed about training views from Avicenna’s and Jahez’s outlook and through the performed examinations it was appeared that no research has done about Jahez training views; therefore none of the performed researches and works was not done entirely and perfectly so that contains Avicenna’s views and extracts his training methods; the researches and a brief of the researching results which have been done about Avicenna’s training views are as follows: Zibakalame Mofrad and Heydari (1997), in a study as the evaluation of Avicenna’s view on education with analytic – descriptive approach gain access to this result that the point which is remarkable in Avicenna’s training view is that he describes education under the banner of the religion and with the emphasis on thought and intellection. Thus, it could be deduced that he has an intellectual approach considering a divine target in education. At the end of the study, the purposes, principles and basis of the education from Avicenna’s view are achieved as a new creature. Davoudi (2010) in a study as learning and effective elements on it from Avicenna’s viewpoint with analytic – descriptive approach states that also Avicenna has left some views about learning which are in agreement with the Islamic culture and can be useful to compile the native training theory at the contemporary period. He introduces the instruction as learning an issue which is unknown for the learner; and defines three kinds for it: direct instruction, indirect instruction by intellectual mediator and indirect instruction by imaginary mediator. Among the three kinds, the one which can play a significant role to domesticate the training psychology is the first section of learning that is ignored in contemporary learning psychology. To make learning process, Avicenna also believes that education activities are the only way to be prepared for learning, and imparting knowledge from the active mind is the main reason to learn. In addition to potential, he mentions some effective elements such as occupation and interest of self and its power and respect which are neglected in modern psychology. Considering these points can increase the enrichment of the contemporary studies about learning. Baadkubeh Hazaveh (2009) has concluded from a research as a prelude on education from Avicenna’s viewpoint with an analytic – attributive approach, education has purposes, principles and bases.

Jaavidi and JafarAbadi (2005), in their work as Islamic philosophers’ approaches to self and its training indications (Avicenna, Sheike Eshragh, Mullah Sadrah) with an analytic – explanatory approach state that recognition of human being and detecting his/her characteristics is the important resource to extract and compile the training purposes; and scientific, philosophic, religious and mystical guidelines are accounted as the most elemental components to recognize human. In this paper, human nature is evaluated to compile training purposes in Islamic society with philosophic approach. To do so, Avicenna, Sheike Eshragh and Mullah Sadrah’s thoughts are reviewed with relying on the three bases of the nature of self, the reasons to prove self and the relation between self and body. As a result, education purposes are reflected on the basis of the anthropology of descriptive philosophers.

Therefore, considering the performed studies which support researchers effort to represent Avicenna’s training point of view, this vacancy is emerged that the performed attempts have not entirely and perfectly followed and performed the scope which defines training methods from Avicenna’s view. So, considering the vacancy, this paper is going to get Avicenna’s training methods with an analytic – descriptive approach; also at the present paper, beside Avicenna’s training methods will follow making training methods from Jahez’s outlook for the first time.

So, this paper is going to response these questions:

- A) What methods does Avicenna emphasize on training learners?
- B) What methods does Jahez consider on training learners?

We can use the questions for training system by getting their responses, thus in this paper, we have referred to Avicenna’s and Jahez’s books and the written works about them and performed it by an analytic – descriptive method.

Training Methods from Avicenna's Viewpoint:

1. Team – Participatory learning:

Participatory learning reflects a training method in which the students act with each other in the form of small teams to reach a common purpose. In addition to be responsible for him/her, the learner has a sense of being responsible for others' learning. Thus, Avicenna emphasizes on social education and believes that the child should acquire knowledge and skills as a team with the same age. About this matter, he states "It's right to have some other children of the great people with proper behaviors and admirable habits at school, since children learn from children" (Avicenna, 1404 A.H., p.38). Avicenna believes that following this training method will have profitable results as follows:

- A. Moral Education:** Social training causes the children to follow admirable manner and behavior of his/her same ages and be provided with good habits and qualities. Avicenna writes about this matter, the result of the team training is refining the children's behavior, inciting their will-power and practicing good habits.
- B. Social Education:** During this part of his/her lifetime, the child is prepared for his/her future social life. It could be detected from Avicenna's writings that team training, children community with their same age ones at school and their friendship and opposition with each other teach them rules of etiquette and communication with others and simplify the process of their being socialized (Araafi, 1988, V.1, PP. 285 & 286).
- C. Blooming Wisdom and Conception:** Children talking to each other about interesting things to visit and hear and wonderful strange events occurred for them helps their mind training and blooming. It also arouses their feeling of surprise and causes the children to memorize those sayings and retell them to others (Avicenna, 1958, p.39). Moreover, Avicenna has considered the issues of competition, grudging and taking pride among children that motivates them to learn more.
- D. Satisfying Spiritual Needs:** Avicenna, on one part, suggests this point that team training with playing, talking to the same age children and making friendship present joy and happiness to children. He is going to obviate the children's psychological needs by recommending team education and believes that children retreating and individual teachings do not response to these requirements (Avicenna, 1958, PP. 39 & 83). Educational psychology emphasizes on children needs to play, kindness, supremacy on others and so on and is going to provide such requirements (Araafi, 1988, V. 1, PP. 287). In all probability, team training method invigorates learning results, only if social purposes are intermixed with individual responsibility. It means that each team member should be responsible for reaching fulfillment of learning purposes as his own role. Today, in learners proceeding, this training method is considered by many of educational authorities of different countries.

2. Observing Experience and Experiments:

In Avicenna's opinion, the desirable and proper method to detect the nature world is inductive method or experimental perception. Avicenna as a great philosopher, a proficient physician and an outstanding physicist is among the supporters of experience method in his own studying and researches. Some cases that Sheik has reported about his experiences in Shafa are as follows:

In a chapter in Shafa about "Halo of the moon" and "Sunbow", He has written about his own experience that it means "I have experienced this matter time and again" (Avicenna, 1405, P. 266). He has written in a chapter about animals "This matter has been experienced and popular" (Avicenna, 1405, p.414). In the fifth skill of Shafa, he's talked and notified about some matters on meteoroids which occasionally fall down on the earth: "I melted a piece of the meteoroids in Khwarizm area; some multicolored, greenish smoke continuously rose up from it, so that just some ash remained (Avicenna, 1405, PP. 249 & 250).

As observed, Avicenna has used Observation, Experience and Experiment method to detect natural phenomena. Thus, this method could be utilized to train learners; and motivate them to observe, experience and experiment, because today, positive and more influence of practical learning rather than theoretical one was proved scientifically. Since learning in this way is resulted via direct experiences and practically, it will be more constant and effective than when it's performed theoretically; and in addition to reach educational purposes, students experience the way of examining and action process too. Since in this method, training activities are delightful and interesting for learners, so they get tired and bored to a lesser degree. Therefore, by being inspired of Avicenna's viewpoints, experience and experiment method for learners educational process could be useful.

3. Encouragement and Punishment:

Encouragement and punishment is a proper way to motivate one toward goodness and prevent him from evilness and immorality. If this method is employed accurately and based on its common manners, it will play a useful and effective role for training and creating human character. Encouragement and punishment are different ways of training and should have qualities to be useful. If these two methods are applied systematically and in due time, they can control children being spoiled. Thus, after advising children's guardian to motivate them to

admirable behavior and prevent them from moral vices and unappealing habits, Avicenna recommends encouragement and punishment or persuasion and intimidation tools as its execution sanction. Children's teachers' reflection should be in agreement with their behavior and habits; and it should be progressive and appropriate with children behavior quantitatively and qualitatively. For example, against an unappealing manner, there should be firstly, rejecting, next crabbing, after that threatening and then reproaching (Avicenna, 1958, P. 36). Avicenna has notified different ways for encouraging or punishing; thus, he has informed that teacher should not use just a special way to encourage or punish; as an instance, children encouragement can be both performed by extolment and admiring their good habit and behavior and by becoming associate with them or esteeming them (Avicenna, 1958, P. 36). Avicenna has permitted corporal punishment, but he's considered conditions to do so.

A. The first corporal punishment should be rigid and painful so that the child is afraid very much; he should be aware that if he does such a bad behavior, another painful punishment will be done on him again. In contrast with this way, if the first punishment is light and doesn't influence rigidly on the child, he won't be avoided from fault and error and hopes to have a same punishment in future.

B. Corporal Punishment should be performed after a violent frightening. Perhaps the reason Avicenna has accounted this quality for the first corporal punishment is that the child gets the importance of such a punishment and a condignly impact is hold on his mind and memory, so that the memorial of such a situation prevents him from doing the unappealing habit again.

C. Corporal Punishment should be performed after providing an intermediation. It seems the reason of this condition reason is that according to Avicenna the punishment purpose is preventing the child from inappropriate behavior, not a kind of revenge; if Avicenna has advised a violent punishment for the first time, there should be an intermediation so that whenever the punishment is enough, he/she finishes it intermediately and limits improper and immoderate punishment (Avicenna, 1958, PP. 36 & 37). So, it should be consider in encouraging and punishing the children that it should be done in accordance with children habits, and the whole conditions and principals which is performed in it should be taken into account, and by doing so, the best result will be concluded.

4. Sampling:

Human being is wishful and receptive for samples in terms of his/her own nature that is definite tending to the Almighty, thus one of the best and shortest ways of training is representing a practical sample. In this method, an objective and imitable case is provided for the teacher, and if agreed, the teacher tries to make all his/her things just as the expectable sample, does just as he/ she does and be just alike him/her. For being objective and appreciable, and also human natural tending toward sampling, this method is a very quick and effective way for training. The more represented case is perfect and has comprehensive absorbing, the more the method will be useful. So the best sample is the most complete and absolute case as a perfect man.

Avicenna has written about this method impact: Considering sampling way and children sampling from each other, education should be done in team and the students should associate with his/her same age ones, particularly with the ones who are of a notable birth and know how to do good behaviors and admirable habits, because children learn from children and try not to fall behind the others (Ramezani & Heydari, 2012, P. 6). The teacher should have good characters and be far from moral vices. He should be dignified and patient, far from light minding, generous and has a pure heart (Avicenna, 1958, PP. 37 & 38). It's so much certain that one who does not have a proper habit and character can't train such a manner to the learner. So, not only the teacher should have an admirable behavior individually, but he should have a good manner in associating with other people. He should sit together with the greats and be informed of their habits and the quality of their life and other ones in society. The teacher should know eating, speaking and etiquette rules with others (Avicenna, 1958, P. 38). Therefore, one of the useful methods for educating the learners is sampling and the more important point for instructors, teachers and parents is that it helps and directs teachers and learners to find virtues, perfection and its evidence not to be trapped in inappropriate idols, modes and samples and tend to good and proper ones.

5. Practice and Train:

Practice and train is known as a useful method to learn the matters and since it causes the forgetfulness factor of the learned matters to be decreased, also today, teachers use this learning method in their classes. Thus, evaluating Avicenna's works cleared that he has believed this method. The method man can create an admirable character in his/her self or clean a disagreeable quality from his/her personality. Whether good or shameful, habits are all acquired. Man can get a manner he/she hasn't had so far. He/she can also change his/her habit by his/her willpower and make its opposite in his/her self (Avicenna, 1988, p. 373). Avicenna has defined mood as follows: Mood is a queen by which some deeds is sent out of self readily and doubtlessly (Avicenna, 1404 A.H., p.429). As previous philosophers, Avicenna knows habit as the resource of the mood in self and defines it as much repetition of a deed in a same conditions for a long time (Avicenna, 1988, p.373). As a result of deeds repetition, even human deeds such as anger, imagination and sensation, an aspect appears in self which is called mood or temperament (Avicenna, 1998, V.2, P. 306).

Avicenna to describe this issue in his booklet of “Alber wa Alesm” has stated: The relationship between self and body makes an interaction between them. Body and body faculties require some things; also self causes some things by intellectual faculty that in many cases is in contrast with the things that body requires them. So, sometimes self trails body and force it to do an affair, and sometimes it submits to body and accepts the body requirement. Now, if self submits the body frequently, a mood appears in self so that self can't limit the movement of the body. In opposition, if self frequently limit the body movement for an affair, a dominant aspect appears in self which can prevent the body to do the affair from then on (Avicenna, 1988, p.355). So, these sayings show the place of the importance of practice and repetition to form human behavior that can be noticed for proceeding of learners training.

6. Advice, Admonish and Direct:

Among other methods which are so useful for educating the learners is the method of advising, admonishing and directing the learners. The great philosophy of training is kept secret in advices. Directing and admonishing are among positive and valuable strategies. Parents, teachers, reformers and rulers of Islamic society should utilize this method to train their children, because consistency and stability of human life depend on advice and admonishing. No men are free from the necessity of advice, admonish and direct. One of the men responsibilities and their right upon each other is advice, reminding and notification, so that Avicenna has suggested them in his book, home management via advice, admonish and direct, introduced them as training methods and considered some qualities to direct the learners. He has stated: advice should be performed with sagacity and should be treated mildly and moderately. Talking during advice should be performed quietly and in the most isolated place (Avicenna, 1998, PP. 24 & 34). Thus, advice, admonish and direct for the learners is among the best methods that is useful for correct training of the students; and it has some ways which should be considered in the learners direct proceeding.

7. Playing:

Playing is the essential and primary need of the children. The more the possibility of playing the sound creative games is, the more their mind thought and body will train and their social qualities will be improved. No period of time other than the early years of lifetime, playing show its impact. So, concentration on childhood and playing impact are so much necessary. Thus, Avicenna has noticed training role of playing very much and has recommended using this method in early years of lifetime. In addition to describing the role and position of playing in children life has stated that considering the age and also the ability of the children, athletic exercises are different, because playing can be so light or so heavy that it needs much physical strength. Also, exercising and playing can be light, fast or slow. It may be rapid, so it'll need both physical strength and quickness. In a word, exercising and playing can be calmative. Each one of the exercises and games has its own proper position and particular necessity (Al Naghib, 1986, p.37). Avicenna has suggested about this issue that: When children wake up, taking a shower is the best thing for them. Next they should be allowed to play for about an hour. After that they should eat a little. Then we should let them play for much time. After that, again we shower and feed them. During this period of the children life, playing is accounted an essential element by which they get some different physical and movement skills learn how to associate with others in a team (AlNaghib, 1986, p.39). Thus, playing is one of the essential requirements of the children in which their social communities, participatory, trust and cooperative spirit are supported. Playing provides a balanced and process based program that reaches all growth purposes; supports learning process growth such as observation, experiences getting, problem solving and creativity; assists the advancement of physical, spoken and social skills, most important of all, makes learning enjoyable for the students and creates a continual motivation to go to school and school educations.

8. Self-discipline and Refinement:

Although Avicenna has valued wisdom very much, he has known theoretical reason, weak to recognize the truths and has supported insight and intuition. Of course, this has happened near the end of his life. Thus, in addition to other methods for training the learners, he has recommended self-disciplinary to get bliss and welfare. He's stated: Getting recognition and insight is not only restricted to the current tools of reason, sense and experience, but it can reach a kind of insight which its method and tool is self-disciplinary self-refinement and disillusion.

Through self-disciplinary and joining the angels' world, the wise self can get insight directly so that Avicenna has believed that the disciple promotes by the felicity of self-disciplinary and reach the quantity as if a continuum insight and companionship (Avicenna, 1986, v.3, p.385). Therefore, teachers can use such a method in proceeding of the learners training and encourage students to have self-discipline and refinement to access the knowledge that it's impossible to reach it from another way.

9. Expressing Affection:

Another method of training is that the teacher expresses his/her affection to the students, and by this, a deep mutual relation is formed and causes the students to listen to their teacher and be responsible for doing their homework. So, the scale of training acceptance by the children, firstly depends on how much they are treated kindly and how much they are accepted as a human, family and school members, because people naturally tend

to be treated affectionately and like to be considered and be loved, for affection is kept secret in human nature as a true psychic need and considering this requirement through humanists gives a special delight and sweetness to life. Thus, Avicenna knew the role and importance of expressing affection. Although Avicenna's discussion about affection was related to husbands and wives, but it could be generalized to the relationship between teachers, students and parents, children. He's suggested that: affection and fondness is led to the family stability and continuity; and when two persons' nature has no affection and fondness with one another, whatever it's tried to make them close and association, there will be no result except causing sedition and making them get rid of one another (Avicenna, 1998, p.449). So, the teachers or parents can attract learners trust to themselves by affection and fondness. By doing so, a heartfelt relation is formed between them that simplify achieving the training purposes.

Training Methods from Jahez's Views:

1. Observation, Experience and Experiment:

One of the training methods which can be used to educate the learners is that it has given the opportunity of practical learning to the students to be personally involved in problem and affair process, because today, positive and more impact of the practical learning rather than theoretical learning is proved so that a strong tending toward experience and experiment is observed in Jahez's works. To get the reality, he has had variety of observations and experiments; sometimes via slaughtering an animal and cutting its body limbs, he tried to check and describe the animal. Some other times, to observe two animals fighting, he gathered them in a place and made them eat poison or chemical materials and evaluated and analyzed their influences on the animals (AlFakhory, 1996, p.581). One of Jahez's interesting experiments is that: He put a dog in a cage at a house. After purchasing meat and coming back from the mall, as a cook, he firstly sharpened a knife, cut out the meat to cook and gave some to the dog. Sometime later, after his returning and hearing the voice of the knife sharpening, the dog showed his waiting for food by some kinds of his movements, but other times, for example at nights, the dog showed no reflexes against the knife sharpening (Jahez, 1965, v.3, p.537). Since learning from this way is resulted from direct experiences and practically, the learning will be more stable and more effective than the time it's performed in theoretical form; and in addition to achieve training purposes, the students experience the way of examining and action process too. Since the way of the learning train activities is interesting and attractive for the learners, so they get tired and bored less. Therefore, it could be useful to be inspired of Jahez's views from experience and experiment method in the learners education process.

2. Practice and Train:

Practice and train is known as a useful method to learn the matters and since it causes the forgetfulness factor of the learned matters to be decreased, also today, teachers use this learning method in their classes. Thus, evaluating Jahez's works cleared that he has believed this method. The method man can create an admirable character in his/her self or clean a disagreeable quality from his/her personality. Whether good or shameful, if an action is repeated constantly, a peer character will gradually be appeared in self, and such a character will be a second nature little by little. Therefore, Jahez has suggested accustoming the self to virtues, not to vices. He has written: Be aware, most of the affairs are in terms of habit and they are the ones, self is accustomed with them... So, make yourself to practice all good future events and prevent it from all unappealing manners to make it as a nature (Jahez, 1988, v.1. p.85). Hence, to make a useful learning, we should stable the learning subject through practicing in a range of a period of time, and the position of practicing and train is revealed from this Muslim scholar's states and this method could be used toward the learners' education.

3. Encouragement and Punishment:

Jahez has considered a high role for encouragement and punishment. According to him, the individual's attempt to learn the subjects should be appreciated and encouraged, and his/her indifference and indolence should be reflected by criticizing and punishment. This training method has an effective impact on growth and advancement of the education. In Jahez's opinion, encouragement and punishment roles are not restricted to the education system, but their significance is so high that no plan and policy, whether in a small society or in a wide country are not efficient without these two elements and the universe is essentially is stable based on encouragement and punishment. So, the rulers, leaders and masters in all countries recourse to encouragement and punishment method to manage and control the country and plan the events, as God has considered premium and penalty to direct and raise of human beings, for no leading and training is occurred without it, nobodies submitted God's rules and world will be included by cruelty and corruption and ominous impacts of selfishness, because human nature always goes toward laziness and satisfying lusts and desires; and prefers its benefits over everything else (Jahez, 1965, v.2, p.82 & 88). Thus, teachers should take the impact of encouragement and punishment into account; and appreciate and encourage the learners' positive actions to motivate them to perform positive deeds again and reflect their negative deeds as punishment to prevent them to do the negative ones for the pain and suffer resulted from it.

Therefore, encouragement and punishment training method will be followed by valuable results when some points and principles are considered in their performance. Otherwise, not only they do not play their training roles, they may have bad and negative influences and outcomes. To him, encouragement and punishment points and principles are as follows:

- A. They should be used in their good and appropriate situation (Jahez, 1965, v.2, p. 87 & 88).
- B. They should be in agreement with the person's normal or abnormal behavior quantitatively and qualitatively (Jahez, 1988, v.2, p.97)
- C. They are like two wings of a bird. As the bird can't fly and soar by one wing, the education system which only considers encouragement as its caption or is just assisted by punishment and penalty can't attain its goal (Jahez, 1965, v.2, p.88).
- D. They are indeed goodness and welfare, not evil and badness for their result are the education advancement and the first one who utilizes them is the individual himself/herself. There is a good reason it's said; some killings (lextalionis, death punishment) is as restore all people to life and when refusing forgiveness, it's actually a sort of forgiving and donation (Jahez, 1965, v.2. p.88). Therefore, to do all actions which are expectable to have the best results, their principles and rules should be noted, then they will fruit the best.

4. Participatory and Team Method:

Participatory learning suggests a training method in which the students work together to reach a common purpose in small groups and in addition to have his/her responsibility, the learner is responsible for others' learning.

About this, Jahez has stated that human beings need each others' community and help in variety of fields such as earning a livelihood, learning sciences and using gifts of God. People requirement to each other is a quality which is an essential to their essence and belongs to their nature. This requirement is inspirable from them, surrounds them all and contains their far and near (Jahez, 1988, v.1, p. 42). Requirement or necessity doesn't belong to a particular group of people. According to Jahez, God hasn't created anyone free from other's help. Individuals, poor or rich, slave or lord, master or farmer and great or little, all in all need each other. Of course, the degree and kind of necessity and its qualities are various for different groups and people (Jahez, 1988, v.1, p. 43 & 44). So, it's impressed from his point of view that not only he has recommended participatory training method, but he has believed it depends to participate in teams that are far from abomination so that he has stated: People can't restrain themselves from associating with others or entering the society, but they can associate just with ones who are refined from abominations and unappealing characters (Jahez, 1988, v.1, p. 49). Today, this training method is considered by many of educational managers of different countries in learners' train proceeding.

5. Advice, Admonishing and Directing:

What is achieved from the total works of Jahez is that human nature is stabled on evilness. If human is free for himself/herself, not only he/she doesn't go toward goodness, but he/she will follow evilness. The self of the human hate what limits its lust and desires. Man wants to be free, does whatever he/she desires and enjoys whatever he/she likes, even if such desires is led to corruption, cruelty, destruction and injustice. If God let human free with such instinctive desires, he/she would follow sensual wishes, war and hostility and never submit God's order which limits or restricts his/her desires (Jahez, 1988, v.1, p. 80). So, according to Jahez, the necessity of advice, admonishing and directing the learners in education is understood. Teachers should begin the learners training process, lead them to right behaviors directly or indirectly and train them.

6. Varying the Training:

Today, to prevent being repetitious, some assisting equipments are used in the class space and environment to train the learners to make education process free from being repetitive and static, because when being repetitious in class space, there will be no motivation or efforts from the learners to learn. Thus, making change and variation in education and its method can send the class out of repetitious state and make the students active. Jahez has stated about the matter that the writer should order his/her written so that studying it is not tiresome and boring. Make exact philosophic and logical subjects follow with narrative matters; and whenever he/she feels that the book is going to make the reader bored by changing the matter and using poems, stories, jokes or sayings and verses rubs boring and tiredness off the reader (Jahez, 1965, v.1, p. 84 – 89). He has done such an advice in his works. His works are full up of various subjects, restorative matters, wits; narrations, jokes, sayings and verses, and this itself rub off the reader's boring. Therefore, wits and jests are proper and sometimes essential to explain serious matters (Jahez, 1965, v.1, p. 37). Thus, varying educational subjects can send the

class out of repetitive and static state and it was cleared that Jahez has suggested this method to reduce learners' boring and explain the matters for them.

7. Stimulating Several Senses in Education:

It's better to choose a proper set of the learning experiences which contain a combination of different senses usage for the learners as far as possible in choosing proper learning experiences. Jahez has believed that the association of several senses to perceive the different sides of a subject increases the quality and quantity of perception. The more the perception is, the higher its resulted satisfaction and affliction is. If both, eye and ear participate to perceive something, the result is stronger than when just one of them is participated; when the faculty of touch is also added to them, the resulted enjoyment or affliction is definitely stronger (Jahez, 1988, v.2, p. 112 & 113). Therefore, considering this Muslim scholar's views, there are different educational matters that can be utilized in school classes to make different senses involve in learning process of the learners, for different senses roles are not the same in learning and each one of senses is a different issue in understanding the different sides of a subject, the senses association makes the subject recognition more perfect and learning is performed as an expectable matter. As an instance, using audio – visual materials together in classes causes that in addition to stimulating the sense of hearing in learners' educating, listening is also involved so that the forgetfulness factor is decreased and the motivation of learning is increased.

Conclusion

Regarding what is stated, these conclusions could be achieved that what occurs in human training is providing essential fields to develop human potentials to be flourished and actualized little by little. Thus, abilities growing and reaching purposes regardless of accurate and appropriate training methods is not succeeded, but it's just with proper trainings that human gets felicity; so, method is all efforts, tools and ways that help us to reach our purposes and suggests us how to treat to get the goal. Therefore, for the method role and position to cause human to reach targets, at the performed study, training methods are deduced and introduced from Avicenna's and Jahez's works, for Muslim scientists are completely familiar with human being and his/her felicity and this is because they have studied and researches a lot about it and have stated viewpoints. Avicenna and Jahez also belong to such scholars who have written about human being and his/her perfection and felicity.

Therefore, education as a team and participatory, observation, experience and experiment, encouragement and punishment, sampling, practice and train, directing, playing, self-disciplinary and self-refinement and expressing affection are among the methods which are deduced from Avicenna's works and they could be used in the learning process of the learners. Observation, experience and experiment, practice and train, encouragement and punishment, participatory and team, directing, varying to educate and stimulating several senses are among the methods which are impressed from Jahez's works.

Regarding the attained results, it's revealed that the deduced training methods from Avicenna and Jahez have similarities and differences. Among the similarities are using participatory method, observation, experience and experiment, encouragement and punishment, practice and train and directing the learners. Also, the differences are that Avicenna has employed sampling, self-disciplinary, self-refinement, playing and expressing affection methods that Jahez has not considered them. In contrast, Jahez has used varying educational matters and stimulating several senses in training process that Avicenna hasn't paid attention to such issues.

Hence, it's recommended to pay enough attention to such Muslim scholars about training methods in the learning process of the learners for under the auspices of Islamic teachings, Muslim scientists have researched so much about human being, his/her perfection and felicity and the ways to reach perfection. They have established some ideological systems to response to the questions about man and his training and in addition to using religious teachings to establish such systems; they have utilized the fruit of philosophers' thoughts. Avicenna and Jahez are among such scientists who have paid fundamental attention to the subject of man, his perfection and felicity and the ways to connect his train and perfection. The way to individual's progress which is a guaranty for society progress can be smoothed by doing such training methods. It is suggested to perform a deep study separately on foundations, purposes and principles from these scholars' viewpoints in later researches.

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